

'foot, leg', see my article "Etymology, Etymological Method, Phonological Evolution, and Comparative Semitics," in Alan S. Kaye, ed., *Semitic Studies in Honor of Wolf Leslau on the Occasion of His Eighty-Fifth Birthday*, vol. 1 (Wiesbaden, 1991), pp. 826–49.

Although great care has been taken with this tome, there are a few errors to report. On p. 8, n. 14, mention is made of "Butters (2000)," which, however, is not listed in the bibliography. The reference to Alan S. Kaye, ed., *Phonologies of Asian and African Languages* should be corrected to read *Phonologies of Asia and Africa (Including the Caucasus)* (twice on p. 95). An article by Jonas C. Greenfield published in 1958 is listed after one published in 1974 (p. 106). Maas in the listing Mary R. Maas should read "Haas" (p. 115). Maria Tsiapera should read "Mária" Tsiapera (p. 129). On p. 242 one reads "retains only" twice in succession. These trivial details notwithstanding, the volume constitutes an outstanding contribution to comparative Arabic dialectology and comparative Semitics.

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Die arabischen Stadtdialekte von Haifa in der ersten Hälfte des 20. Jahrhunderts. By AHARON GEVA-KLEINBERGER. *Semitica Viva*, Band 29. Wiesbaden: Harrassowitz Verlag, 2004. Pp. xxiv + 357. € 78.

This is another excellent descriptive grammar, based on fieldwork in Haifa from October 1996 to October 1999, with accompanying texts, glossary, and historical information on Haifa and its environs and is part of Otto Jastrow's *Semitica Viva* series. It is based on the speech of 29 informants of the Christian, Jewish, and Muslim dialects of Haifa in the first half of the

twentieth century. The oldest speaker used was born in 1900 and the youngest in 1934. A good isogloss among the three religious dialects is: Christian *maḥalan*, Jewish *masalan*, and Muslim *matalan* 'for example' (p. 50).

The texts are divided as follows: Christian (pp. 154–87), Jewish (pp. 188–223), and Muslim (pp. 224–57). These are fascinating reading on topics such as Haifa during the time of the Turks. There are translations accompanied by valuable notes offering grammatical and cultural commentary.

The glossary (pp. 261–334) is organized under the triconsonantal root. The /q/ is put under ' and called 'alif 2, since it becomes a glottal stop. The Haifa dialect has much in common with Damascus: for example, 'iž(i)r 'foot'. Loanwords are listed under Aramaic, German, English, French, Hebrew, Italian, Yiddish, Persian, Ottoman Turkish, and Hungarian.

The bibliography (pp. 347–57) is thorough with pertinent Western, Hebrew, and Arabic sources. The reference to an article by Dionisius A. Agius would never be located, since the only notation is that it appeared in *Semitic Studies*, vol. 1 but with correct pagination (p. 347). The full reference is Alan S. Kaye, ed., *Semitic Studies in Honor of Wolf Leslau on the Occasion of His Eighty-Fifth Birthday* (Wiesbaden, 1991).

Turning to the grammar *per se* (pp. 34–152), it is traditional in its approach. It wisely offers comparisons with Modern Standard Arabic and other Arabic dialects.

This tome is a solid contribution to comparative Arabic dialectology, and the field eagerly awaits further volumes in this outstanding series on living Semitic languages.

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